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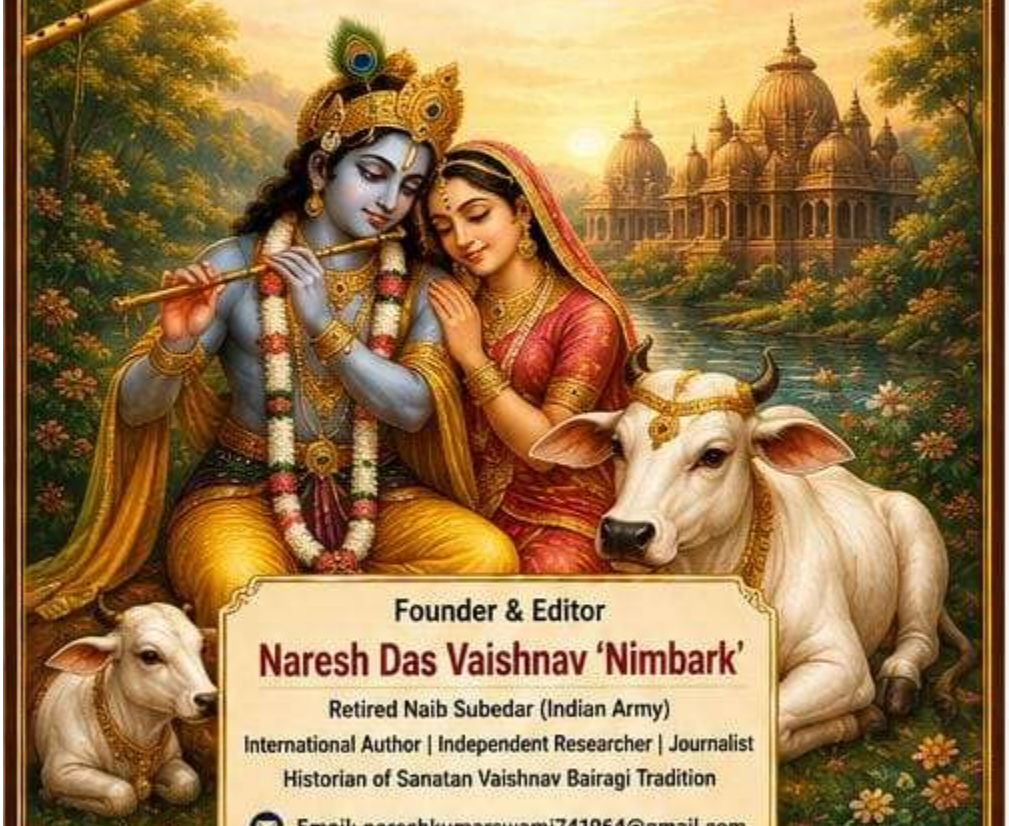
SANATAN BHARAT: NAYA SAVERA

Let Us Return to Sanatan



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Sanatan Bharat Naya Savera

Come, Let Us Return to the Sanatan

Issue 18 · July 2026

Monthly E-Magazine

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Editorial — July 2026 | Issue 18

✦ *Sanatan — Our Identity, Our Pride* ✦

Dear Sanatan Family,

Radhe-Radhe! 🙏

It is with boundless joy that I come before you once again with the eighteenth issue of "Sanatan Bharat Naya Savera." This magazine is not merely a collection of words — it is a journey of dharma, a voice of Sanatani awakening, which continues to reach more than 190 countries completely free of charge. In spreading this magazine, we have never taken a single paisa from anyone, and we never will — this is purely a vow of Sanatan-seva, service to this eternal tradition.

The Soul of This Issue

We have woven this issue together from four streams: the Ramcharitmanas, the Mahabharata, the freedom struggle, and the eternal values of Sanatan life. From the sacrifices of Shri Ram's ancestors to the poignant tale of Shravan Kumar, from the inevitability of the Pandava-Kaurava conflict to the immortal message of the Shrimad Bhagavad Gita, from the philosophy of Jagadguru Nimbarkacharya ji to the sacred land of Hampi-Kishkindha — every chapter serves a single purpose: to remind our new generation how deep and how glorious our roots truly are.

11 Chapters — An Auspicious Resolve

This issue contains eleven chapters in total — an auspicious number. The saga of the sacrifice of the brave Chhotelal Vaishnav ji, along with an honest introspection on the Sanatan family, further adorn this issue — demonstrating that Sanatan is not merely a tale of the past, but is just as alive in the present.

A New Resolve

Today, when our children are engrossed in the tales of Western superheroes, it is essential that we also tell them that our own land has produced warriors, saints, teachers, and martyrs whose stories are no less remarkable than any fictional tale. This is the core resolve of this issue — to return once again to our roots, and to usher in a new dawn.

Eternally, Naresh Das Vaishnav Nimbark
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Jai Sitaram! Jai Sanatan! 🙏

Table of Contents — Issue 18, July 2026

Editorial

• Editorial · Sanatan — Our Identity, Our Pride

Ramcharitmanas Special

• Chapter 1 · The Lineage of Lord Shri Ramchandra and the Great Deeds of His Ancestors

• Chapter 2 · The Killing of Shravan and the Father's Curse

• Chapter 3 · The Birth and Naming Ceremony of King Dashrath's Four Sons

Mahabharata Special

• Chapter 4 · Why the War Between the Pandavas and Kauravas Became Inevitable

• Chapter 5 · Swarnaprastha — The Golden City Among the Five Villages

• Chapter 6 · The Emergence of Swarnaprastha — Ancient History and Geographical Foundations

• Chapter 7 · The Essence of the Shrimad Bhagavad Gita — The Immortal Message of Nishkama Karma Yoga

Our Chapters — History, Philosophy and Reflection

• Chapter 8 · Veer Chhotelal Vaishnav — Sacrifice and Legacy

• Chapter 9 · Jagadguru Nimbarkacharya ji — The Dvaitadvaita Doctrine, Life and Philosophy

• Chapter 10 · The Roots of the Sanatan Vaishnav Bairagi Tradition — At Hampi, Shabari Fed Ram Her Tasted Berries

• Chapter 11 · The Sanatan Family, Timely Marriage, and the Direction of the New Generation

Conclusion

• About the Author

• Epilogue — The Eternal Journey of Sanatan

RAMCHARITMANAS SPECIAL

Chapter 1: The Lineage of Lord Shri Ramchandra and the Great Deeds of His Ancestors

— When the glory of a dynasty was built upon the sacrifices of its ancestors —

Introduction — Not Merely a Dynasty, But a Tradition of Values

Shri Ram was not merely a prince born into a royal lineage — he was the culmination of the Suryavansh (Solar Dynasty, also called Raghukul), whose foundation was laid upon truth, sacrifice, penance, and the keeping of one's word. Every ancestor of this dynasty established such an ideal through his conduct that it eventually laid the foundation for Shri Ram's form as Maryada Purushottam, the Ideal Man.

The Origin of the Dynasty — From Vaivasvata Manu to Ikshvaku

At the dawn of creation, Marichi was born from Brahma ji, Kashyap from Marichi, Suryadev from Kashyap, and Vaivasvata Manu from Suryadev. Manu's son Ikshvaku made Ayodhya his capital and founded this dynasty — which is why, in the Valmiki Ramayana, Shri Ram is called "Ikshvakuvanshaprabhavah," one born of the Ikshvaku dynasty.

(Reference: Bharatkosh — Raghu Vansh; Wikipedia — Raghukul)

King Harishchandra — The Embodiment of Truth

In this very dynasty was born Harishchandra, who gave up his kingdom, wealth, and even his family to protect the truth, but never broke his word.

King Sagar and Bhagirath — The Tale of the Descent of the Ganga

The sixty thousand sons of King Sagar were reduced to ashes due to a curse, yet they never abandoned the path of dharma. Sagar's great-grandson Bhagirath performed intense penance for the salvation of his ancestors and brought Mother Ganga down from heaven to earth. The phrase "Bhagirath Prayatna," Bhagirath's effort, is still used today to describe an extraordinary endeavor.

(Reference: Bharatkosh — Raghu Vansh; Wikipedia — Raghukul)

King Dilip and King Raghu — Charity and the Keeping of One's Word

Bhagirath's grandfather Dilip was renowned for his service to cows and his adherence to dharma. His grandson King Raghu donated all his wealth to Brahmins for the Ashwamedha Yajna — it is after this very Raghu that the dynasty came to be known as "Raghukul."

Aja and Dashrath — The Final Link in Righteousness

Raghu's grandson Aja and his son Dashrath also upheld this very tradition. It was in Dashrath ji's household that Shri Ram, Bharat, Lakshman, and Shatrughna were born, carrying the glory of this dynasty to its zenith.

✅ **Lesson for Children:** *Shri Ram's adherence to righteousness, or maryada, was not some accidental virtue — it was the fruit of the values of truth, sacrifice, and fidelity to one's word, nurtured generation after generation by his ancestors.*

(Reference: Valmiki Ramayana — Balakand; Bharatkosh — Raghu Vansh; Hindi Wikipedia — Raghukul)

Chapter 2: The Killing of Shravan and the Father's Curse — When King Dashrath Received the Boon of Death

A mistake that, in time, paved the way for the incarnation of Shri Ram

The Night Hunt — A Fatal Illusion

King Dashrath, ruler of Ayodhya, possessed unparalleled mastery in the art of Shabdabhedi Bana — the divine skill of striking a target by sound alone, without ever seeing it. This was a rare and celebrated art among the warriors of that age, requiring years of disciplined practice, a steady hand, and an ear trained to distinguish the faintest of sounds even in complete darkness. It was said that Dashrath had perfected this skill during his years of training under his gurus, and that few archers in the whole of Aryavarta could rival him in it.

One night, on the tranquil banks of the river Sarayu, the darkness was thick and impenetrable. Hearing a faint rustling sound in the water, the king assumed it was some animal drinking, and — with the pride of a master archer confident in his own skill — he released his arrow toward the sound without a moment's hesitation.

But destiny had woven a different fate. It was not an animal, but Shravan Kumar — a young man of the deepest devotion to his parents, who had come to fill water for his blind and aged mother and father. The arrow pierced his heart.

The words that came from the wounded Shravan's lips are still honored today as the very ideal of filial devotion in Sanatan culture — "O King! I do not grieve for my own death, but who will now quench the thirst of my old, blind parents?"

Dashrath's Remorse and His Acceptance of the Truth

The moment King Dashrath realized the gravity of his terrible mistake, his heart filled with anguish and shame. He did not conceal the truth, nor did he seek refuge in any excuse. Taking the pitcher of water himself, he went to Shravan's blind parents and confessed his error. This act stands as the supreme test of Kshatriya dharma — not fleeing from one's responsibility, but owning the consequences of one's own deed, is the true mark of righteous kingship.

(Reference: Bharatkosh — Shravan Kumar; Valmiki Ramayana, Ayodhyakand)

The Sorrowful Curse of a Father's Separation from His Son

Maddened by grief for their son, the blind, elderly couple, with their final breaths, cursed the king — "Just as we today are giving up our lives, writhing in the agony of separation from our son, so too shall you one day give up your life, writhing in the agony of separation from your own beloved son."

This curse, in time, proved true to the very letter. Years later, when Shri Ram was forced into fourteen years of exile because of Kaikeyi's words, King Dashrath could not bear the unbearable pain of separation from his son. Crying out "Ram! Ram!" he breathed his last.

This tragic chapter of Ayodhya's history carries within it a truth that resonates across every age: that no act, however unintended, escapes the working of karma. Dashrath was not a cruel or careless king — indeed, he was renowned throughout Aryavarta for his valor, his justice, and his devotion to his people. Yet even a moment's misjudgment, born of pride in his own skill, set in motion a chain of sorrow that would echo through the rest of his life and shape the

destiny of an entire kingdom. This teaches us that greatness of character does not grant immunity from the consequences of our actions — rather, it demands even greater vigilance and humility in the exercise of our abilities.

✅ **Sanatan Teaching:** *The fruit of one's actions is never averted, even if the deed was committed unknowingly. The character of Shravan Kumar remains, even today, the supreme ideal of filial devotion, while Dashrath's remorse teaches us that the acceptance of truth is the true mark of genuine leadership.*

(Reference: Valmiki Ramayana — Ayodhyakand, Sarga 63; Bharatkosh — Shravan Kumar)

Chapter 3: The Birth and Naming Ceremony of King Dashrath's Four Sons

— When, as a result of the Putrakameshti Yajna, four divine children were born in Ayodhya —

The Putrakameshti Yajna

For many years, King Dashrath remained without an heir, and this absence weighed heavily upon his heart, for a kingdom without a successor was considered incomplete, and a king without a son was believed to be denied the highest spiritual merit according to the scriptures of that age. On the counsel of the great sage Maharishi Vashishtha, King Dashrath invited the sage Rishyashringa and had the Putrakameshti Yajna performed with full Vedic rites at Makhauda Dham. The yajna was conducted with elaborate preparation, involving the chanting of sacred mantras for many days, and the entire city of Ayodhya awaited its outcome with hope and devotion. As the sacred fire blazed, Agnidev himself appeared and presented a divine payasam, or kheer, as the fruit of the offering.

(Reference: Hindi Wikipedia — Dashrath, Balakand; Bharatkosh — Dashrath)

The Birth of Four Divine Children

King Dashrath distributed this divine kheer among his three queens according to the sage's instructions, and in due course, on the ninth day of the bright fortnight of the month of Chaitra, under the Punarvasu nakshatra, Shri Ram was born to Queen Kaushalya, Bharat to Kaikeyi, and Lakshman and Shatrughna — twin sons — to Sumitra. The entire city of Ayodhya erupted in celebration; drums were sounded, the streets were decorated, and the people rejoiced as though their long years of waiting had finally borne fruit. This moment marked not merely the birth of four princes,

but — as tradition holds — the very incarnation of Lord Vishnu himself, who took form as Shri Ram to uphold dharma upon the earth, with Lakshman, Bharat, and Shatrughna as his eternal companions.

The Naming Ceremony

On an auspicious day, chosen with great care according to astrological calculations, Maharishi Vashishtha performed the naming ceremony, the Namakaran Sanskar, of the four princes with full Vedic rites. He named the eldest Ramchandra, meaning one who brings joy to all and shines like the moon; the second was named Bharat, meaning one who sustains and nourishes; the twins were named Lakshman, meaning one endowed with auspicious signs, and Shatrughna, meaning the destroyer of enemies. Each name was chosen not merely as a label, but as a reflection of the qualities and destiny the sages foresaw in each child.

✅ **Sanatan Teaching:** *The Namakaran Sanskar reflects the belief that a name shapes the nature and future of a person. This is why, in Sanatan tradition, the naming of a child is treated not as a casual formality but as a sacred and deliberate act, performed with the guidance of learned elders and in accordance with auspicious timing — for a name, once given, becomes a lifelong companion to one's identity and destiny.*

(Reference: Bharatkosh — Dashrath; The Bridal Box — The Story of Ram's Birth)

MAHABHARATA SPECIAL

Chapter 4: Why the War Between the Pandavas and Kauravas Became Inevitable

When the conflict between dharma and adharma became unavoidable

Enmity from Birth

After the untimely death of King Pandu, the five Pandavas — Yudhishthira, Bhima, Arjuna, Nakula, and Sahadeva — returned to Hastinapur and were raised under the guardianship of their uncle Dhritarashtra. But the very palace that should have been their refuge eventually became the center of their conflict. Duryodhana, the eldest son of Dhritarashtra, harbored jealousy toward the Pandavas from childhood — especially on witnessing Bhima's incomparable strength and Yudhishthira's righteousness.

This jealousy soon turned into malice. On one occasion, Duryodhana poisoned Bhima's food, rendering him unconscious, and had his body cast into the Ganges. Fortunately, Bhima reached the realm of the Nagas, where the Naga king Vasuki made him drink a divine elixir, not only reviving him but multiplying his strength a thousandfold.

This incident makes it clear that Duryodhana's hatred was not some sudden affliction, but a poisonous vine nurtured since childhood, whose fruit would eventually consume the entire Kuru dynasty — "As a child is born, so does he grow into the tree of that very nature. Duryodhana's hatred was the seed of his childhood; Kurukshetra was its poisonous tree."

The Conspiracy of the Lakshagriha

When the jealousy of childhood reached youth, Duryodhana devised a plan for the complete destruction of the Pandavas. Through his minister Purochana, he had a building constructed in the city of Varanavata from lac, ghee, and other flammable materials — which history knows as the "Lakshagriha," the House of Lac. Kunti and the five Pandavas were sent there to reside under a diplomatic pretext, with the plan that the building would be set on fire at night, burning all of them alive, and the incident would be made to appear an accident.

But the noble Vidura, ever a champion of dharma and justice, had already become aware of this conspiracy beforehand. Through secret signals, he warned Yudhishthira. As a result, the Pandavas escaped at night through a secret tunnel that had been dug beneath the building in advance, while a Nishada woman and her five sons unfortunately perished in the fire at the Lakshagriha — whom Duryodhana, believing them to be the Pandavas, celebrated as dead.

(Reference: Wikipedia — Mahabharata, Lakshagraha)

The Game of Dice and Exile

Years later, when the Pandavas had established a prosperous kingdom at Indraprastha, Duryodhana's jealousy was reignited. Together with his uncle Shakuni, he devised a cunning scheme — Yudhishthira was lured into an invitation to a game of dice. Facing Shakuni's deceitful, loaded dice, Yudhishthira lost, one by one, his entire kingdom, his wealth, his brothers, and finally even himself and Draupadi, wagering them all away.

What followed this defeat is the most disgraceful episode in Indian history — in the full royal court, Dushasana dragged Draupadi by her hair and had the audacity to attempt her public humiliation. By the grace of Lord Shri

Krishna, the attempt to disrobe Draupadi failed, but this insult kindled a fire of vengeance in the hearts of the Pandavas that would eventually reach all the way to Kurukshetra.

According to the deceitful terms of the dice game, the Pandavas had to endure thirteen years of exile and a year in disguise. During this long period, they suffered immense hardship, yet never abandoned the path of dharma. When the period of exile ended and Yudhishthira asked for the return of his kingdom, Duryodhana refused in clear and arrogant terms — declaring, famously, that he would not give even land equal to the tip of a needle without a war, demonstrating his unshakeable obstinacy.

Thus, when all efforts at peace — even the mission of peace undertaken by Lord Shri Krishna himself — failed, there remained no path but war.

✅ **Message:** *The war of the Mahabharata was fought not out of a desire for victory, but as the final resort for the protection of dharma. It teaches us that when injustice reaches its extreme, and every path of dialogue is closed, then struggle in defense of truth and righteousness becomes inevitable — this is the eternal message of Sanatan dharma.*

(Reference: Wikipedia — Mahabharata, Lakshagraha; the Mahabharata composed by Ved Vyasa, Sabha Parva and Vana Parva)

Chapter 5: Swarnaprastha — The Golden City Among the Five Villages

— When Shri Krishna also sought Sonipat in the cause of peace —

A Review of the Five Villages

The five towns that Shri Krishna sought for the sake of peace were, according to Wikipedia and other sources — Swarnaprastha (Sonipat), Parnaprastha (Panipat), Vyaghraprastha (Baghpat), Tilaprastha (Tilpat), and Indraprastha (Delhi).

(Reference: Hindi Wikipedia — Indraprastha; TV9 Hindi)

Clarification: This identification (Swarnaprastha = Sonipat) is based on folk tradition, regional belief, and modern research sources. In the original Sanskrit verses of the Mahabharata (Udyoga Parva 31.19), the names of these five towns appear in a somewhat different form — Avisthala, Vrikasthala, Makandi, Varanavata. Readers are encouraged to view this identification through the lens of popular reverence and regional identity, rather than as settled philological fact.

Why This Small Request Mattered So Much

It is worth pausing to reflect on just how modest this final demand truly was. The Pandavas, who by right were entitled to half of the entire Kuru kingdom, asked in the end for merely five villages — a request so humble that even a minor chieftain of that era could easily have granted it without any loss to his honor or resources. That Shri Krishna himself, the Lord of the Universe, was willing to walk into the Kaurava court as an emissary of peace and personally plead for so small a concession, speaks volumes about the value that Sanatan dharma places on avoiding conflict and preserving life wherever possible. War, in this worldview, is never glorified as an end in itself — it is only ever the last resort, undertaken solely when every avenue of reconciliation has been irrevocably closed.

The Irony of History

"I will not give even land equal to the tip of a needle without a war!"

Because of this very obstinacy of Duryodhana, the Pandavas could not obtain even a single one of the five towns, including Swarnaprastha — and this very obstinacy became the immediate cause of the devastating war of the Mahabharata.

It is a bitter irony of history that a single word of assent — a mere willingness to part with five villages — could have averted a war that would ultimately claim millions of lives and reshape the destiny of an entire civilization. Yet pride, once it takes root in the human heart, blinds even the most capable of rulers to reason and to the counsel of the wise. Duryodhana had at his disposal some of the greatest warriors and strategists of his age — Bhishma, Drona, Karna — and yet none of their wisdom could overcome the poison of his own ego.

✅ **Message:** *A demand for a single town, made only for the sake of subsistence, was refused even then — this shows how ego can devour reason entirely. It is a timeless lesson: that the smallest acts of humility can avert the largest catastrophes, and that pride, left unchecked, ultimately destroys not only its bearer but all who stand in its shadow.*

Chapter 6: The Emergence of Swarnaprastha — Ancient History and Geographical Foundations

Swarnaprastha — A Mahabharata-Era Saga

(Book excerpt: "The Saga of Swarnaprastha — 3526 Years of History," Author: Naresh Das Vaishnav Nimbark)

The Request for Five Towns and the Mention of Swarnaprastha

In the Dvapara Yuga, when the Pandavas had completed twelve years of forest exile and one year in disguise, they sought the rightful share of their ancestral kingdom. But when Duryodhana clearly refused to return the kingdom, Lord Shri Krishna himself came as an emissary of peace to the royal court of Hastinapur. He put forward one final, deeply humble proposal to avert war — that if not the entire kingdom, the Pandavas be granted merely five villages or towns, so that their livelihood could be sustained and the horror of war averted.

Among the five towns requested were Indraprastha (present-day Delhi), Sonprastha (also known in that era as Swarnaprastha), Panipat (Paniprastha), Baghpat (Vyaghraprastha), and Tilpat (Tilaprastha) — collectively known as the "Five Prasthas" or "Panchagram." This is the very historical list in which Swarnaprastha, today's Sonipat, holds a place of honor.

Duryodhana's Pride and the Inevitability of War

But Duryodhana's pride was so overwhelming that he refused even this modest and just demand, making the historic proclamation that is still remembered today as a symbol of injustice — that he would not give even land equal to the tip of a needle to the Pandavas without a war. This arrogant refusal made the devastating great war, which history remembers as the "War of the Mahabharata," inevitable.

Viewed in this light, Swarnaprastha was not merely a geographical location — it became a witness to that historic moment when the final possibility of reconciliation between dharma and adharma was extinguished. This land, which was on the verge of becoming part of a peace proposal, is ultimately counted among the indirect causes of the war that determined the fate of the entire Aryavarta.

Strategic and Cultural Continuity

From a military historian's perspective, it is highly significant that Swarnaprastha's geographical position — situated near Kurukshetra and close to the Yamuna — naturally conferred upon it strategic importance. The role of this region in the movement of armies, the supply of provisions, and military formations during the Mahabharata era cannot be denied. This is why the "Painted Grey Ware" pottery discovered in archaeological excavations — the same type also found at Hastinapur and Kurukshetra — provides physical confirmation that Swarnaprastha was a living and active part of Mahabharata-era civilization.

✅ **Conclusion:** *The saga of Swarnaprastha is not confined merely to its naming or to archaeological evidence — it is a silent witness to that epoch-defining moment when the final plea for justice was rejected and righteous war became unavoidable. This 3526-year journey reminds us that every land holds within it unspoken layers of history, and to uncover them is the true duty of a genuine historian.*

(Reference: Mahabharata — Udyoga Parva; Naresh Das Vaishnav Nimbark, "The Saga of Swarnaprastha — 3526 Years of History")

Chapter 7: The Essence of the Shrimad Bhagavad Gita — The Immortal Message of Nishkama Karma Yoga

— When, on the battlefield of Kurukshetra, the Lord Himself taught humanity the supreme truth of life —

Introduction — Arjuna's Despair

At the beginning of the Mahabharata war, when Arjuna saw his own kinsmen — his teachers, his grandfather, his brothers and relatives — standing before him on the battlefield, his heart was overwhelmed with grief and delusion. He cast aside his Gandiva bow and refused to fight. It is from this very moment that the world's greatest philosophical dialogue begins — the Shrimad Bhagavad Gita.

Karmanye Vadhikaraste — The Fundamental Principle of Karma Yoga

"Karmanye vadhikaraste ma phaleshu kadachana. Ma karmaphalaheturbhurma te sangostvakarmani."

Lord Shri Krishna explained to Arjuna that a person has the right only to perform their duty, never to its fruits. This is the fundamental principle of nishkama karma yoga, selfless action — to fulfill one's duty with complete devotion, without concern for its results.

(Reference: Shrimad Bhagavad Gita, Chapter 2, Verse 47; Gita Supersite)

Adherence to One's Svadharma — However Difficult It May Be

Shri Krishna also taught Arjuna that adhering to one's own dharma or duty is the supreme yoga, however difficult it may seem. It is better to die in one's own dharma than to follow another's — this is the message of "Svadharme nidhanam shreyah."

The Relevance of the Gita in Today's Life

The message of the Gita is not confined to the battlefield alone — it is for every student, every worker, every householder. When we perform our duty with complete dedication, without worrying about the outcome, not only does our efficiency increase, but the mind also attains peace. The fear of failure ends only when we accept that the outcome rests with God, and that our dharma is only to make the effort.

(Reference: Haribhoomi — Bhagavad Gita Karmayoga; Prabhat Khabar — Gita Updesh)

✅ **Lesson for Children:** *The Gita teaches us that what matters most in life is not success or failure, but fulfilling one's duty with complete dedication and devotion. This is true karma yoga, and this is the living essence of Sanatan dharma.*

Chapter 8: Veer Chhotelal Vaishnav — Sacrifice and Legacy

सनातन वैष्णव वैरागी परंपरा — संस्कृति • सेवा • सनातन • राष्ट्र
E-MONTHLY MAGAZINE
SANATAN BHARAT: NAYA SAVERA
Let Us Return to Sanatan
CHAPTER – 8
Veer Chhotelal Vaishnav — Sacrifice and Legacy
TWO GENERATIONS — ONE LEGACY —
— When the sacrifice of a freedom fighter returned decades later as a saga of victory —
Late Chhotelal Vaishnav Ji
Born: 4 June 1908
Advocate Shri Ramkumar Vaishnav Ji
Fought Two Mighty Enemies
Great freedom fighter Late Shri Chhotelal Vaishnav Ji – born on 4 June 1908 in Pataudi Tehsil, Gurugram district – was great because he fought simultaneously against two powerful rulers – the British Empire and the rule of the Nawab of Pataudi. In 1939, he founded 'Prajmandal' to liberate the Pataudi State from the chains of slavery.
Imprisonment, Torture and Total Sacrifice
The Nawab prohibited his entry into the state and imprisoned him, where he was made to grind 18 seers of grain by hand every day. In 1940, his belongings, livestock and even land properties were confiscated. Yet, his determination never wavered.
The True Identity of His Selfless Service
"Even after independence, Chhotelal Ji did not accept any personal benefit or political post in return for his sacrifices – that is the true identity of his selfless service."
In 1972, the Government of India honoured him with a 'Tamrapatra'. On 19 June 2004, this great son of the soil merged in Panchatatva.
The Third Generation of the Legacy
Today, his son, senior advocate Shri Ramkumar Vaishnav Ji, and his granddaughter – IAS officer Smt. Prerna Vaishnav Ji – uphold the values and संस्कार of their ancestor. Every year on Ram Navami, they organize a grand feast (Bhandara) in their ancestral village.
The Identity of a Great Tradition
This is not just the story of one family – it is a reflection of the Sanatan Vaishnav Bairagi Tradition, which has always played a leading role in nation-building. Shri Ashwini Vaishnav Ji, Balakavi Bairagi Ji and Uttarakhand's first Chief Minister Late Shri Nityanand Swami Ji – this tradition has given many gems to the nation.
Sanatan Wisdom
Sacrifice is never in vain – it flows as संस्कार through generations. A freedom fighter is never poor; he is the pride, honour and glory of the nation.
(Reference: Naresh Das Vaishnav Nimbark, "Yatra: Bandook Se Kalam Tak", Chapter 12; www.nareshswaminimbark.in)
Sanatan Vaishnav Bairagi Tradition — Culture • Service • Sanatan • Nation

— When the sacrifice of a freedom fighter returned, decades later, as a saga of victory —

Introduction — History Is Never Silent

History waits — for that moment when the sacrifice buried within its pages comes alive once more as the achievement of a new generation. Haryana witnessed just such a moment when a member of this very family reached a constitutional position — and this achievement came to rest in the very lineage whose ancestor had once fought, simultaneously, on two fronts — against British rule and the princely state of Pataudi — grinding grain in prison as punishment.

Battling Two Enemies at Once

The great freedom fighter, the late Shri Chhotelal ji Vaishnav — born on 4 June 1908 in the village of Maujabad, in the Pataudi tehsil of Gurugram district, to the late Shri Babu Tota Ram ji — was great because he fought not one, but two powerful authorities simultaneously: the British Empire and the rule of the Nawab of Pataudi. At the mere age of 21, he gave up his education and made revolutionary activity his life's mission. In 1939, he founded the 'Prajamandal' with the aim of freeing the princely state of Pataudi from the shackles of subjugation.

The Torment of Prison and the Sacrifice of All He Had

Alarmed by this, the Nawab banned him from entering the state and threw him into prison, where he was made to grind eighteen sers of grain by hand every day — a symbol of severe torment. In 1940, in an act of retribution, the Nawab confiscated the household belongings, livestock, and land of his family. Yet his resolve never wavered.

"Even after independence, Chhotelal ji never accepted any personal benefit or political position in exchange for his sacrifices — this was the true mark of his selfless service."

For this very devotion, the central government honored him with the 'Tamra Patra,' a copper commendation plaque, in 1972. On 19 June 2004, this great son of the soil merged into the five elements, but his legacy remains alive to this day.

(Reference: Naresh Das Vaishnav Nimbark, "Yatra: Bandook se Kalam Tak" [Journey: From the Gun to the Pen], Chapter 12; www.nareshswaminimbark.in)

The Third and Fourth Generations of His Legacy

Today, his son, senior advocate Shri Ramkumar Vaishnav ji, and his granddaughter — IAS officer Smt. Prerna Vaishnav ji — carry forward the values instilled by their ancestor. As another link in this same family, the wife of Shri Ramkumar ji's son, Shri Neeraj Priyadarshi ji — Smt. Usha Priyadarshi ji — has recently been appointed Chairperson of the Haryana State Women's Commission.

Usha Priyadarshi ji's journey is itself an inspiring saga. Born in Rajasthan on 12 August 1972, Usha ji has been continuously active in the organization of the Bharatiya Janata Party for the past twenty-five years — beginning her journey as an ordinary party worker, she went on to serve as the state president of the BJP OBC Morcha, representing the OBC community, and subsequently as the state president of the BJP Mahila Morcha, successfully fulfilling both important responsibilities. After being appointed state president of the Mahila Morcha in January 2024, she served in this position for over two years, bringing new energy to the organization. The fruit of this long and dedicated journey of service came to her in June 2026, when she was appointed Chairperson of the Haryana State Women's Commission — a journey from an ordinary party worker to a constitutional position that further advances this family's tradition of public service.

Upon assuming office, she stated that ensuring swift justice for aggrieved women and daughters would be her highest priority. Every year, on the auspicious occasion of Ram Navami, the family organizes a grand community feast, a bhandara, in their ancestral village, which has become a center of the region's social and spiritual consciousness.

(Reference: Amar Ujala; India Daily; Faridabad News24)

The Mark of a Tradition

This is not merely the story of one family — it is a reflection of the very Sanatan Vaishnav Bairagi tradition that has always played a leading role in nation-building. Shri Ashwini Vaishnav ji, Balkavi Bairagi ji, Shri Ramkishan Bairagi ji, and the first Chief Minister of Uttarakhand, the late Shri Nityanand Swami ji — this tradition has given many gems to the nation.

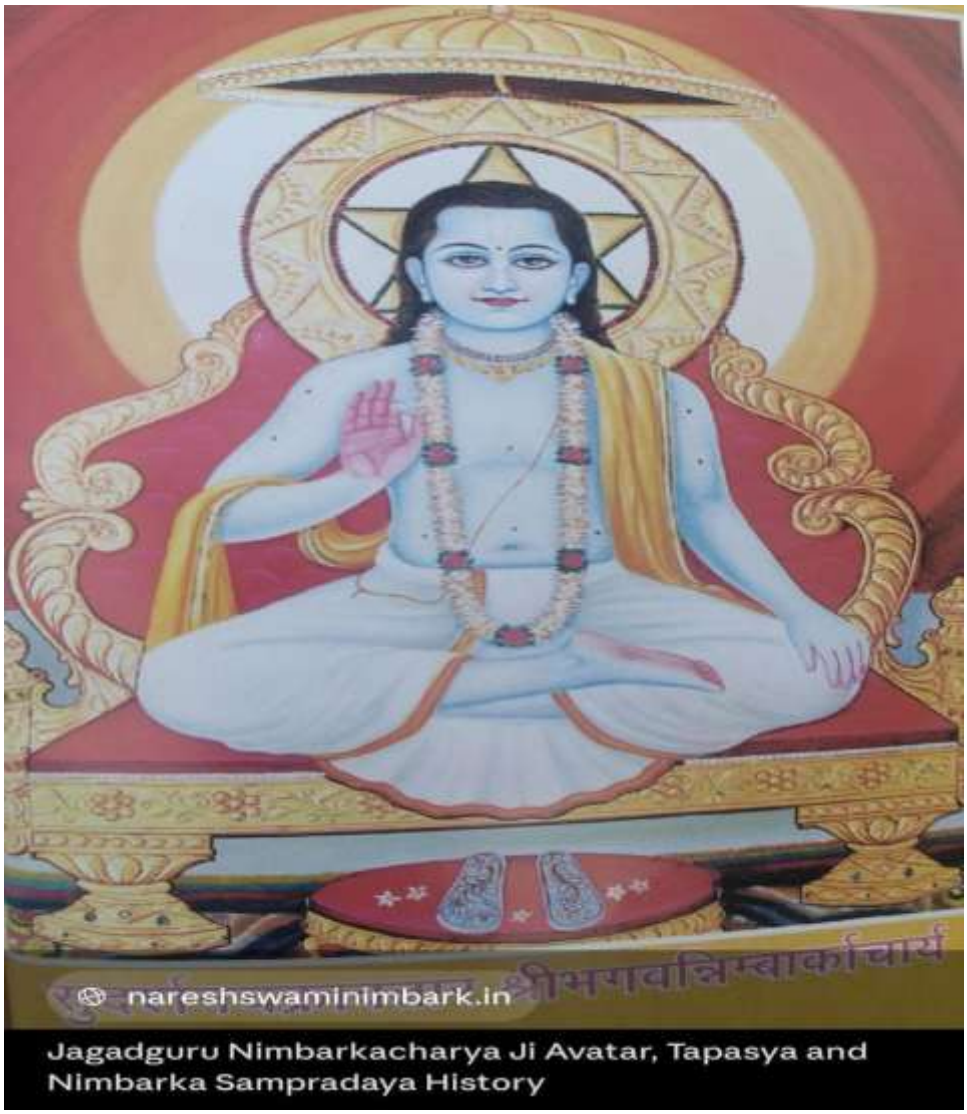
✅ **Sanatan Teaching:** *Sacrifice never goes in vain — it flows down through generations, becoming a living value. A freedom fighter is never poor; he is the honor and pride of the nation, one who devotes himself selflessly to the service of the country.*

Chapter 9: Jagadguru Nimbarkacharya ji — The Dvaitadvaita Doctrine, Life and Philosophy

— The founding Acharya of the Sanatan Vaishnav Bairagi tradition and the Nimbark Sampradaya —

Differing Scholarly Views on the Time of His Birth

Clarification: Scholars differ on the time of Nimbarkacharya ji's birth. The traditional belief of the sect holds that he appeared at the end of the Dvapara Yuga, approximately five thousand years ago, while modern historians generally place him between the 11th and 13th centuries CE. Readers are encouraged to approach this from both perspectives — faith and research.



Birth and Childhood

According to tradition, Nimbarkacharya ji was born in South India on the banks of the Godavari river, at Vaidurya-pattan (Mungipaithan), to Arun Muni and Jayanti Devi. In his childhood, his name was Niyamananda.

(Reference: Bharatkosh — Nimbarkacharya; UnInfoz — Life Introduction of Nimbarkacharya)

The Origin of His Name — The Tale of the Sun Upon the Neem Tree

According to a popular legend, one evening a guest-saint arrived at his ashram, but expressed his inability to eat as the sun had already set — for he observed a vow not to eat after sunset. At Nimbarkacharya ji's prayer, the sun god, Arka, remained illuminated upon the neem, or nimb, tree near the ashram until the guest had finished his meal. It is from this very union of "Nimb" and "Arka" that his name Nimbarkacharya arose.

(Reference: HindiPath — Life Introduction of Nimbarkacharya; Pravakta.com)

The Guru Lineage — From Sanakadi to Nimbark

According to tradition, Lord Narayana, in the form of a swan, imparted this knowledge to Sanaka, Sanandan, Sanatan, and Sanatkumar. From the Sanakadi Kumaras, the divine sage Narada received this knowledge, and Narada ji, in turn, formally initiated Nimbarkacharya ji through the Panchasanskara and the Gopal-Mantra. This is why this sect is also known as the "Sanakadi Sampradaya" or the "Hansa Sampradaya."

(Reference: Nimbark Sampradaya — Wikipedia; Nimbark Social Welfare)

The Dvaitadvaita Doctrine — Natural Difference-in-Non-difference

Nimbarkacharya ji propounded the "Dvaitadvaita," or "Svabhavika Bhedabheda," natural difference-in-non-difference, doctrine of Vedanta — meaning that the individual soul, the jiva, the world, jagat, and the Supreme Being, Brahman, are, at one and the same time, both different from and non-different from Brahman. Just as the sun and its rays, or a serpent and its coil, are two forms of the very same substance, so too are the jiva and the world both a part of, and yet distinct in existence from, the Supreme Brahman. This doctrine presents a remarkable synthesis between Shankaracharya's Advaita and Ramanujacharya's Vishishtadvaita.

The Joint Worship of Radha-Krishna

Nimbarkacharya ji's most distinctive contribution is the establishment of the joint worship of Radha and Krishna. According to him, Radha and Krishna are two forms of a single essence — Krishna is the life-force, while Radha is the power of that life-force. He composed five texts, including the Vedanta-Parijata-Saurabha, a commentary on the Brahma Sutras, the Vedanta-Kamadhenu, and the "Tattva-Prakashika" commentary on the Shrimad Bhagavad Gita.

(Reference: Nimbark Sampradaya — Wikipedia)

A Living Tradition Even Today

The largest seat of the Nimbark Sampradaya is located at Salemabad in Rajasthan, while Vrindavan houses the Badi Punj place of worship. Even today, millions of followers in North India uphold this tradition.

✅ **Sanatan Teaching:** *The life of Nimbarkacharya ji teaches us that true devotion can harmonize both difference and non-difference — just as the sun and its rays are separate yet one, so is the relationship between the individual soul and God. This is among the most profound teachings of Sanatan philosophy.*

Chapter 10: The Roots of the Sanatan Vaishnav Bairagi Tradition — At Hampi, Shabari Fed Ram Her Tasted Berries

A soldier's pilgrimage, to the sacred land of Kishkindha

The Gateway to the Sacred Land of Kishkindha

After my retirement from service, when I received my first civilian posting as a disciplined soldier of the Indian Army, that place was Hospet (Hosapete), Karnataka — that very historic town, situated on the banks of the Tungabhadra river, which has witnessed many turns of Indian history across the ages with its own eyes. Just thirteen kilometers from Hospet lies Hampi, which was once the glorious capital of the Vijayanagara Empire and is today declared a UNESCO World Heritage Site — that very sacred land where the immortal events of the Kishkindhakand of the Ramayana took place. I undertook this pilgrimage for the first time on 1 January 2009, and the feeling I experienced that day remains just as vivid on the canvas of memory even today.

As someone who, throughout a life in the military, held discipline and duty above all else, when I set foot on this land, I felt that this was not merely a tourist destination, but a living pilgrimage — where every rock, every stream, carries within itself the tales of the Ramayana era.

The Shabari-Matanga Episode — The Primal Symbol of the Vaishnav Bairagi Tradition

Near Rishyamukh Parvat, also known as Matanga Parvat, stood the sacred ashram of Maharishi Matanga. A simple girl of the Bhil tribe, Mata Shabari, served her guru Maharishi Matanga for years with utterly selfless devotion. No expectation, no desire for reward — only pure, unblemished service. This very spirit of selfless service later became the fundamental basis of the Sanatan Vaishnav Bairagi tradition, which remains, even today, the central principle of the lives of the practitioners of this path.

Before attaining his final samadhi, Maharishi Matanga gave his supreme disciple Shabari the divine blessing that Lord Shri Ram himself would one day visit her humble hut. After years of unwavering waiting and unbroken faith, when Lord Shri Ram finally arrived at that hut, Shabari, overwhelmed with devotion, offered him only sweet berries, tasting each one herself first — to ensure that the Lord would not receive a single sour fruit.

"Lord Shri Ram, without any distinction of caste, joyfully accepted those tasted berries, on the basis of devotion alone."

In Sanatan dharma, this episode is regarded as a direct and living example of Navadha Bhakti, the nine forms of devotion, and the very foundation of the Vaishnav Bairagi tradition can be seen in this episode. This incident teaches us that in devotion to God, there is no place for caste, lineage, or social status — only purity of heart and selfless surrender hold the highest value.

From Pampa Sarovar to the Architecture of Vijayanagara

It is believed that this historic meeting of Ram and Shabari took place on the banks of Pampa Sarovar. In time, the magnificent capital of the Vijayanagara Empire was established upon this very sacred land, elevating Indian architecture, religion, and culture to new heights. The Virupaksha Temple, the Vittala Temple, and many other magnificent temples were built in this very region, still world-renowned today for their unparalleled architectural beauty. It is a deeply meaningful fact that the very land where the supreme example of devotion was once set became,

in time, the foundation of a vast empire — as though this confluence of dharma and power was the very destiny of this land.

Conclusion — From a Soldier's Perspective

Seen through a soldier's eyes, Shabari's character itself presents the supreme ideal of discipline, dedication, and patience — just as a soldier fulfills his duty without question, so too did Shabari, without any doubt, follow her guru's word for years with unwavering faith and patience. This very spirit of selfless action and unbroken devotion is the soul of the Sanatan Vaishnav Bairagi tradition, which can still be felt alive today on this sacred land of Hampi.

✅ **Sanatan Teaching:** *A soldier's pilgrimage is not merely geographical exploration, but also a spiritual realization. Shabari's selfless devotion teaches us that in true devotion, there is no bondage of caste or lineage, and that the true roots of the Vaishnav Bairagi tradition lie in this very pure, unblemished spirit of service.*

(Reference: Valmiki Ramayana — Kishkindhakand; ASI Hampi Monument List; Naresh Das Vaishnav Nimbark, "Sanatan Vaishnav Bairagi Parampara" — personal pilgrimage, 1 January 2009)

Chapter 11: The Sanatan Family, Timely Marriage, and the Direction of the New Generation

A reflection, an introspection, and a positive resolve

Introduction — The Concern of an Eternal Tradition

Sanatan dharma is eternal. For thousands of years, this culture has moved forward on the foundations of family, values, service, knowledge, sacrifice, and dharma. Among the systems established by our ancestors, one of the most important has been timely marriage and the building of a strong family. This was not merely a social custom, but a scientific and psychological system, designed for the balanced development of the individual, the family, and society — all three together. But in the present age, this age-old tradition faces many new challenges, which demand serious introspection.

Changing Times, Growing Challenges

Today, many young men and women cross the marriageable age while still pursuing higher education. Preparing for a career, the race for professional success, the search for a life partner — many years pass in all of this. This tendency is not, in itself, a fault — education and self-reliance are, without doubt, extremely important. But when this process stretches on uncontrollably, a person unknowingly drifts further away from that important stage of life where family stability and balance could naturally have been established.

Growing Expectations and Reflection on Lifestyle

Expectations for marriage are constantly rising — a government job, a higher income, vast wealth. These material standards are gradually becoming paramount in the decision to marry, whereas traditionally, character, values, and family harmony were given priority. Alongside this, the impact of a modern lifestyle — staying up late at night, spending excessive time on mobile phones and social media — is also clearly visible on personality and family life. A disciplined lifestyle, which has been the foundational basis of the Sanatan tradition, is somewhere being forgotten today.

Distance from One's Own Roots — A Serious Concern

Every individual has the freedom to choose their own faith, and respect for all religions is an inseparable part of our culture. But if, due to a lack of knowledge of one's own religion and history, the new generation becomes distanced from its own roots, this is a matter of serious introspection. A generation unfamiliar with the sacrifices, struggles, and cultural pride of its ancestors inadvertently becomes deprived of its own identity and sense of direction as well. This situation is a worrying signal for the long-term survival of any civilization.

The Solution — Not Blame, But Values and Dialogue

The solution to this problem lies not in placing blame on anyone, but in establishing consistent values and open dialogue. Children should be introduced, from childhood itself, to their religion, great personalities, scriptures, and family traditions — not with insistence, but with affection and reasoned understanding, so that this knowledge finds a natural place in their hearts.

Parents should become friends to their children, listening patiently to what they have to say. From a soldier's understanding of discipline, it is clear that discipline is never established through suppression, but through respect and trust — the very same principle applies equally to family relationships. Society, too, must bring balance to its thinking — wealth and status alone should not be the basis of marriage; values and character are equally important. Until

society itself adopts this balanced perspective, the influence of proper guidance on the younger generation will remain limited.

✅ **Message:** *Sanatan dharma does not live only in temples, but in families. When families are strong, society will be strong. It is an eternal truth that the real strength of any nation lies in the strength of its families — just as a well-organized army is built from disciplined units, so too is a strong society built from well-cultured families.*

Conclusion — A Resolve

Let us resolve that we will give our children not only a modern education, but also the values of Sanatan culture, morality, family, service, and love for the nation. This balance alone will make our coming generations not only successful, but also cultured and rooted in their heritage. This is the core message of this chapter, and this is the very eternal quality of the Sanatan tradition, which it is our duty to keep alive anew in every age.

(Reference: This article is based on the personal reflections and experiences of Founder-Editor Naresh Das Vaishnav Nimbark ji)

About the Author: Naresh Das Vaishnav 'Nimbark'

Retired Military Officer | Sanatan Vaishnav Historian | Founder-Editor

Naresh Das Vaishnav Nimbark ji was born into a simple farming family in the village of Ramnagar, Gannaur, Sonipat, in the state of Haryana. This environment, deeply rooted in the soil, instilled within him from childhood the values of hard work, discipline, and connection to the land — values that would later become the cornerstone of his entire life's philosophy.

While serving in the Army Service Corps of the Indian Army, he considered service to the nation his foremost duty. In 1999, he made an active contribution to Operation Vijay, the Kargil War, where he fulfilled his duty amid difficult geographical and strategic conditions. Subsequently, in 2000, he also served under the United Nations Peacekeeping Mission in Sierra Leone — an experience that acquainted him with the values of humanity, duty, and discipline from both a national and an international perspective.

Since his retirement, for the past eighteen years, he has been fully devoted to in-depth research on the Sanatan Vaishnav Bairagi tradition and the Nimbark Sampradaya. He transformed a soldier's discipline and patience into the penance of writing history. As a result of this long-term dedication, he has authored fourteen books — six in Hindi

and eight in English — which are now read in more than 190 countries around the world. This fact is, in itself, proof of the depth of global interest in Sanatan culture and Indian historical exploration.

He is the founder of the "Global Sanatan Vaishnav Bairagi Seva Sangathan" and the Founder-Editor of the monthly e-magazine "Sanatan Bharat Naya Savera." His entire life is dedicated to a single purpose — to authentically convey the glorious but often forgotten history of Sanatan dharma to the new generation.

🌐 www.nareshswaminimbark.in

"I am but a small soldier of Sanatan."

This single line captures the essence of his entire personality — a remarkable blend of humility, dedication, and discipline, equally visible in both a true soldier and a true seeker.

Epilogue — The Eternal Journey of Sanatan

Dear Sanatan Family,

With the eleven chapters of this eighteenth issue of "Sanatan Bharat Naya Savera," we have once again lived through that journey which, though thousands of years old, always feels new. From the episodes of the Ramcharitmanas to the profound mysteries of the Mahabharata and the Gita, from the philosophy of Nimbarkacharya ji to the sacred land of Hampi-Kishkindha — this issue has reminded us that Sanatan dharma is not a matter of the past, but a living, breathing tradition flowing in our blood, expressing itself anew in every age.

From the saga of King Dashrath's devotion to his son, to the righteous war between the Pandavas and the Kauravas; from the unbroken 3526-year historical journey of Swarnaprastha, to the selfless devotion of Mata Shabari — every chapter teaches us that standing firm on the touchstone of dharma, duty, and truthfulness is the very foundation of a true Sanatani life. And finally, our reflection on the Sanatan family and the direction of the new generation reminded us that this entire historical glory is meaningful only when it safely reaches our present families and future generations.

This magazine is not published for any commercial gain, but is distributed completely free of charge in more than 190 countries, with the sole resolve of spreading Sanatan dharma and returning to our roots. This fact is itself proof that this endeavor is inspired not by personal ambition, but by a selfless, penance-filled spirit of service — just as Mata Shabari offered her service with a selfless heart.

"History can be suppressed, but it cannot be erased — and as long as such dedicated efforts continue, this glorious saga of Sanatan will surely reach every home."

This line is not merely a statement, but a firm vow — a symbol of the unwavering resolve with which this entire journey of research has continued to move forward for years. Just as a soldier never retreats from his post, so too will this campaign of historical writing continue to advance steadfastly, until this glorious saga of Sanatan reaches every home, every heart.

TABLE OF CONTENTS — ISSUE 18, JULY 2026

EDITORIAL

- Editorial · Sanatan — Our Identity, Our Pride

RAMCHARITMANAS SPECIAL

- Chapter 1 · The Lineage of Lord Ramchandra and the Great Deeds of His Ancestors
- Chapter 2 · The Death of Shravan Kumar and the Curse on King Dashrath
- Chapter 3 · The Birth of Four Sons of King Dasharath and the Naming Ceremony

MAHABHARATA SPECIAL

- Chapter 4 · Why Did the War Between the Pandavas and the Kauravas Become Inevitable?
- Chapter 5 · Swarnprastha — The Golden City Among Five Villages
- Chapter 6 · The Emergence of Swarnprastha — Ancient History and Geographical Ground
- Chapter 7 · The Essence of Shrimad Bhagavad Gita — The Eternal Message of Selfless Action

OUR CHAPTERS — HISTORY, PHILOSOPHY & REFLECTION

- Chapter 8 · Veer Chhotelal Vaishnav — Sacrifice and Legacy
- Chapter 9 · Jagadguru Nimbarkacharya Ji — Dvaitadvaita Philosophy, Life and Teachings
- Chapter 10 · The Roots of Sanatan Vaishnav Bairagi Tradition — In Hampi, Shabari Fed Lord Ram the Jhoothe Berries
- Chapter 11 · Sanatan Family, Timely Marriage and the Direction of the New Generation

CONCLUSION

- About the Author
- Epilogue — The Immortal Journey of Sanatan

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